

A Voice from the Shades:

OR, THE

Death and Sufferings
OF THE

Royal MARTYR
REVIV'D.

ALSO THE

SPEECHES and SUFFERINGS

OF THE

Earl of Strafford;
Archbishop Laud,
Duke Hamilton,
Earl of Holland,

Earl of Derby,
Lord Capel,
Marquis of Montross,

AND

The Principal of those that Suffered
in the Royal Cause.

Whose Dying Words may serve as a Perpetual
Memorial for the Church of *England* against
the Crying Injustice of those Times.

LONDON: Printed, and Sold by Benj: Bragg; at
the Black Raven in Pater-Noster-Row. 1709.



THE P R E F A C E.

WERE all the Volumes to be ransack'd that have ever been writ or publish'd on this Subject, nothing wou'd speak with so much Life as the Words of these Dying Persons; which are, and ever will be a Living Memorial against the Crying Injustice of those dangerous Fanatick Times, when the Best of Kings was, in the Open Face of the World, with the Impudent Pageantry and Pretence of Justice, contrary to all Law, Justice, and Piety, by his own Subjects, in Cold Blood, solemnly Butcher'd at his own Palace-gate; the Chiefest and Best of his Faithful Subjects pick'd out to be made Publick Sacrifices, Thousands Slaughter'd, so that the Nation was made little better than a Common Shambles; the rest Harassed, Imprison'd, Sequestred, Fin'd till they w're undone: And after all this, they were not so Demure Villains as only to wipe their Mouths, and say, they had done no Hurt, but openly vaunted they had wrought a Blessed Reformation, call'd it Fighting God's Battles, when it was against his Anointed: Plunder, and Robbery was spoiling the Egyptians; Murdering Faithful Subjects was bringing Delinquents to Justice; the most Sanguinary Actions, and Unparallell'd Villanies they endeavour'd to sanctifie with the Stile of Carrying on the Cause of God and Religion; as if Religion cou'd justifie the Utmost Impiety; and God cou'd be pleased with what Hell w'old blush at. Such

The P R E F A C E.

Such Shameless Proceedings, and Matchless Barbarities, having been notoriously acted among us, of which perhaps, in some Measure, we feel the Effects to this Day; and God knows whether we may not much more, if great Care be not taken in time to remove the Causes: For where there is the same Debauchery of Principles, and Rancour of Mind, it may justly be expected to break out again into the same Practices, whenever an Unhappy Opportunity offers itself. It may perhaps seem needless to add, that when we have dearly suffer'd by Ill Practices, and Wicked Instruments, and have once been deliver'd and freed from them, it should awaken our Care and Courage to prevent their falling under the like Evil Circumstances for the future. And if all that can be said by the Living be not sufficient, we have here the Words of the Dead to refresh our Memories. And though they seem Things that are frequently to be had, and have so often been read, yet the Reader cannot imagine what Variety of Thought, and New and Admirable Matter, he will find there, which ought never to Die while there is a Press standing to hand them down to Posterity. We purposely pass over his Majesty's Misfortunes, and the Accursed Means by which he was brought to his Death; and shall only give a View of his Latter End, and Dying Words, which are so Comprehensive, that from thence a Man may easily see into the whole Design of his, and the Enemies of Monarchy, of which Sort I am afraid there are but too many left yet among us.

THE

THE
SPEECHES
AND
Sufferings, &c.

Some Passages relating to the King before Execution.

Saturday Night, January 27, the King Lodged at Whitehall, and that Evening a Member of the Army acquainted the Committee with the Desires of the King, that seeing they had passed Sentence of Death upon him, and the Time of his Execution might be nigh, that he might see his Children, and receive the Sacrament, and that Doctor Juxon, Bishop of London, might be admitted to pray with him in his private Chamber: both which were granted.

The next Day, being Sunday, January 28th, the King was attended by his Guard to St. James's, where the Bishop of London Preached privately before him; his Text was in Rom. 2. 16. *In the Day when God shall judge the Secrets of all Men by Jesus Christ, according to my Gospel.*

Monday, Jan. 29, his Children were permitted to come to him, where passed this following Discourse, as it was set down in writing by his Daughter the Lady Elizabeth, (which Lady Elizabeth some Months after being

The Speeches and Sufferings of
ing confined to Carisbrook-Castle in the Isle of Wight, died
there with Grief for the Sufferings of her Dear Father.

The King's Speech and Department on the Scaf-
fold.

Tuesday, Jan. 30. (the Fatal Day) he was about Ten
of the Clock brought from his Palace at St. James's to
Whitehall, Marching on Foot (guarded with a Regiment of
Foot Soldiers) through the Park, with their Colours flying,
and Drums beating, his private Guards of Partizans about
him, Dr. Juxon, Bishop of London, on one side, and Col.
Tomlinson on the other, both bareheaded, bidding them go
faster; saying, *That he now went before them to strive for an
Heavenly Crown with less Solitude than he had oftentimes bid
his Soldiers to fight for an Earthly Diadem.*

The King being come upon the Scaffold, look'd very
earnestly upon the Block, and asked Col. Hacker, if there
were no higher? And then spake thus, (directing his
Speech chiefly to Col. Tomlinson.

King. **I** Shall be very little heard of any Body, I shall there-
fore speak a Word unto you here: Indeed I could
hold my Peace very well, if I did not think that holding my
Peace would make some Men think that I did submit to the
Guilt, as well as to the Punishment; but I think it is my
Duty to God first, and to my Country, for to clear my self,
both as an honest Man, a good King, and a good Christian. I
shall begin first with Innocency: In troth I think it not very
needful for me to insist long upon this, for all the World knows
that I never did begin a War with the Two Houses of Parlia-
ment; and I call God to witness, to whom I must shortly
make an Account, That I never did intend for to encroach upon
their Priviledges; they began upon me, it was the Militia they
began upon: they confess that the Militia was mine, but they
thought it fit for to have it from me: And to be short, if any
Body will look to the Dates of Commissions, of their Commissi-
ons and mine, and likewise to the Declarations, will see clear-

King Charles I.

3

ly that they began these unhappy Troubles, not I: So that the Guilt of these Enormous Crimes that are laid against me, I hope in God that God will clear me of; I will not, I am in Charity, God forbid that I should lay it upon the Two Houses of Parliament; there is no necessity of either; I hope they are free of this Guilt: For I do believe that ill Instruments between them and me has been the chief Cause of all this Bloodshed; so that by way or speaking, as I find my self clear of this, I hope (and pray God) that they may too: Yet for all this God forbid that I should be so ill a Christian as not to say that God's Judgments are just upon me: Many times he does pay Justice by unjust Sentence, that is ordinary. I will only say this, That unjust Sentence * that I suffered for to take effect is punished now by * Strafford. an unjust Sentence upon me, that is so. This

I have said to shew you that I am an Innocent Man.

Now for to shew you that I am a good Christian: I hope there is * a good Man that will bear me Witness that I have forgiven all the World, * Pointing to and even those in particular that have been Dr. Fuxon, the chief Causers of my Death; who they are God knows, I do not desire to know, I pray God forgive them. But this is not all, my Charity must go further, I wish that they may Repent, for indeed they have committed a great Sin in that Particular, I pray God, with St. Stephen, that this be not laid to their Charge; nay, not only so, but that they may take the right Way to the Peace of the Kingdom; for my Charity commands me not only to forgive particular Men, but my Charity commands me to endeavour to the last Gasp the Peace of the Kingdom. So (Sir) I do wish with all my Soul, (* and I do hope there is some that will carry it further) that they may endeavour the Peace of the Kingdom.

* Turning to some Gentle-
men that wrote.

Now (Sirs) I must shew you both how you are out of the Way, and will put you in the Way: First, you are out of the Way, for certainly all the Way you ever have had yet as I could find by any thing is in the Way of Conquest; certainly this is an ill Way: For Conquest (Sir) in my Opinion is never Just, except there be a Good Just Cause, either

The Speeches and Sufferings of

4
ther for Matter of Wrong, or Just Title: and then if you go beyond it, the first Quarrel that you have to it, is it that makes it Unjust at the end, that was Just at first: But if it be only Matter of Conquest, then it is a great Robbery: as a Pyrate said to Alexander, that he was the great Robber, he was but a petty Robber: And so, Sir, I do think the Way that you are in is much out of the Way. Now, Sir, for to pacify you in one Way, believe it you will never do right, nor God will ever prosper you, until you give God his Due, the King his Due, (that is, my Successors,) and the People their Due. I am as much for them as any of you; you must give God his Due, by regulating rightly his Church (according to his Scriptures,) which is now out of Order. For to set you in a Way particularly now I cannot, but only this, A National Synod freely called, freely debating among themselves, must settle this, when that every Opinion is freely and clearly heard.

For the King, the Laws of the Land will clearly inform you for that, therefore because it concerns my own Particular, I only give you a Touch of it.

For the People. And truly I desire their Liberty and Freedom as much as any Body whatsoever: but I must tell you, That their Liberty and Freedom consists in having of Government, those Laws by which their Lives and their Goods may be most their own. Is it not for having Share in Government, (Sir,) that is nothing pertaining to them: A Subject and a Sovereign are clean different Things, and therefore until they do that, I mean, that you do put the People in that Liberty as I say, certainly they will never enjoy themselves.

Sir, It was for this that now I am come here: If I would have given way to an Arbitrary Way, for to have all Law changed according to the Power of the Sword, I needed not to have come here, and therefore I tell you, (and I pray God it be not laid to your Charge,) That I am the Martyr of the People.

In troth, Sirs, I shall not hold you much longer, for I will only say this to you, that in Truth I could have desired some little time longer, because I would have put this that I have said in a little more order, and a little better digested than have done, and therefore I hope you will excuse me.

I have delivered my Conscience, I pray God that you do take those Courses that are best for the good of the Kingdom, and your own Salvations.

Dr. Juxon. Will your Majesty say somewhat as to your Religion; for though your Majesty's Affections to Religion may be well known to your Servants, yet it may be expected that you should say somewhat for the World's Satisfaction.

King. I thank you very heartily, my Lord, for that I had almost forgotten it. In troth, Sirs, my Conscience in Religion I think it is very well known to all the World; and therefore I declare before you all that I die a Christian, according to the Profession of the Church of England, as I found it left me by my Father, and this bo- * Pointing to the right Man. I think will witness it. Then Dr. Juxon, turning to the Officers, said, Sirs, Excuse me for this same, I have a Good Cause, and I have a Gracious God, I will say no more. Then turning to Colonel Hacker, he said, Take care they don't put me to Pain, and for this, and it please you. But then a Gentleman coming near the Ax, the King said, Take heed of the Ax, pray take heed of the Ax. Then the King speaking to the Executioner, said, I shall say but short Prayers, and when I clench out my Hands---

Then the King called to Doctor Juxon for his Nightcap, and put it on; he said to the Executioner, Does my Hair trouble you? Who desired him to put it all under his Cap, which the King did accordingly by the help of the Executioner and the Bishop; then the King turning to Doctor Juxon, said, I have a good Cause, and a Gracious God, on my side.

Doctor Juxon. There is but one Stage more, this Stage is Turbulent and Troublesome, it is a short one: But you may consider it will soon carry you a very great Way: It will carry you from Earth to Heaven; and there you shall find a great deal of Cordial Joy and Comfort.

King. I go from a Corruptible to an Incorrputible Crown; where no Disturbance can be, no Disturbance in the World.

Doctor Juxon. You are exchanged from a Temporal to an Eternal Crown, a good exchange.

The King then said to the Executioner, Is my Hair well? Then

Then the King took off his Cloak, and his George, giving his George to Dr. Juxon, saying, Remember.*

* It is thought for to give it to the Prince. Then the King put off his Doublet, and being in his Wastecoat, put his Cloak on again, then looking upon the Block, said to the Executioner, You must set it fast.

Executioner. It is fast, Sir.

King, When I put my Hands out this Way, stretching them out, then —

After that, having said Two or Three Words as he stood to himself, with Hands and Eyes lift up, immediately stooping down, laid his Neck upon the Block, and then the Executioner again putting his Hair under his Cap, the King said, (thinking he had been going to strike,) Stay for the Sign.

Executioner. Yes, I will, and it please your Majesty.

And after a very little Pause, the King stretching forth his Hands, the Executioner at one Blow severed his Head from his Body, the Head being off, the Executioner held it up, and shewed it to the People; which done, it was with the Body put in a Coffin cover'd with Black Velvet for that Purpose, and conveyed into his Lodgings there; and from thence it was carried to his House at St. James's, where his Body was Embalmed, and put in a Coffin of Lead, and afterwards Buried at Windsor.

The Earl of Strafford's Speech on the Scaffold immediately before his Execution on Tower-Hill, May 12, 1641.

My L. Primate of Ireland,

IT is my very great Comfort that I have your Lordship by me this Day, in regard I have been known to you these many Years, and I do thank God and your Lordship for it that you are here; I should be very glad to obtain so much silence as to be heard a few Words, but I doubt I shall not, the Noise is

so great. My Lords, I am come hither by the Good-will and Pleasure of Almighty God, to pay that last Debt I owe to Sin, which is Death, and by the Blessing of that God to rise again through the Merits of Jesus Christ to Righteousness and Life Eternal. [Here he was a little interrupted.]

My Lords, I am come hither to submit to that Judgment which hath passed against me. I do it with a very quiet and contented Mind, I thank God I do freely forgive all the World; a Forgiveness that is not spoken from the Teeth outwards, (as they say,) but from the very Heart I speak it in the presence of Almighty God, before whom I stand, that there is not a displeasing Thought arising in me towards any Man living. I thank God I can say it, and truly too, my Conscience bearing me Witness, that in all my Employment, since I had the Honour to serve his Majesty, I never had any thing in the Purpose of my Heart but what tended to the joint and individual Prosperity of King and People, although it hath been my ill Fortune to be misconstrued.

I am not the first that hath suffered in this kind; it is the common Portion of us all, while we are in this Life, to err; Righteous Judgment we must wait for in another Place, for here we are very subject to be mis-judged one of another: There is one thing that I desire to free my self of, and I am very confident (speaking it now with so much cheerfulness) that I shall obtain your Christian Charity in the Belief of it; I was so far from being against Parliaments, that I did always think the Parliaments of England were the most Happy Constitutions that any Kingdom or Nation lived under, and the best Means under God to make the King and People happy.

For my Deatb Ihere acquit all the World, and beseech the God of Heaven heartily to forgive them that contriv'd it, though in the Intentions and Purposes of my Heart I am not guilty for what I die for: And my Lord Primate, it is a great Comfort for me that his Majesty conceives me not meriting so severe and heavy a Punishment as is the utmost Execution of this Sentence; I do infinitely rejoice in this Mercy of God, and I beseech God return it into his own Bosom, that he may find Mercy when he stands most in need of it.

The Speeches and Sufferings of

I wish this Kingdom all the Prosperity and Happiness in the World ; I did it living, and now dying it is my Will : I do most humbly recommend this to every one who hears me, and desire they would lay their Hands upon their Hearts, and consider seriously, whether the Beginning of the Happiness and Reformation of a Kingdom should be written in Letters of Blood : Consider this when you are at your Homes, and let me be never so unhappy, as that the least Drop of my Blood should rise up in Judgments against any one of you : but I fear you are in a wrong Way.

My Lords, I have but one Word more, and with that I shall end. I profess that I die a true and obedient Son to the Church of England, wherein I was Born, and in which I was Bred. Peace and Prosperity be ever to it.

It hath been objected, (if it were an Objection worth the answering,) that I have been inclined to Popery ; but I say truly from my Heart, that from the time that I was One and Twenty Years of Age to this present, going now upon Forty-Nine, I never had in my Heart to doubt this Religion of the Church of England ; nor ever had any Man the Boldness to suggest any such thing to me to the best of my Remembrance : And so being reconciled by the Merits of Jesus Christ my Saviour, into whose Bosom I hope I shall shortly be gathered to those Eternal Happinesses which shall never have end : I desire heartily the Forgiueness of every Man for any rash or unadvised Words, or any thing done amiss ; and to my Lords and Gentlemen Farewell, Farewell all the Things of this World.

I desire that you would be silent, and join with me in Prayer, and I trust in God we shall all meet and live eternally in Heaven, there to receive the Accomplishment of all Happiness, where every Tear shall be wiped away from our Eyes, and every sad Thought from our Hearts ; and so God bless this Kingdom, and Jesus have Mercy on my Soul.

Then turning himself about he saluted all the Noblemen, and took a Solemn Leave of all Considerable Persons upon the Scaffold, giving them his Hand.

After that he said, Gentlemen, I would say my Prayer, and intreat you all to Pray with me, and for me ; then his Chaplain laid the Book of Common-Prayer upon the Chair before him, as he kneeled down, on which he Prayed al-

most a quarter of an Hour, and then as long or longer without the Book, and concluded with the Lord's Prayer.

Standing up he espies his Brother Sir George Wentworth, and calls him to him, saying, Brother, we must part, remember me to my Sister, and to my Wife, and carry my Blessing to my Son, and charge him that he fear God, and continue an Obedient Son to the Church of England; and warn him that he bears no private Grudge or Revenge toward any Man concerning me; and bid him beware that he meddle not with Church-livings, for that will prove a Moth and Canker to him in his Estate; and wish him to content himself to be a Servant to his Country, not aiming at higher Preferments.

Carry my Blessing also to my Daughter Anne, and Arabella; charge them to serve and fear God, and be well bless them; not forgetting my little Infant, who yet knows neither Good nor Evil, and cannot speak for itself; God speak for it, and bless it; now (said he) I have nigh done, one stroke will make my Wife Husbandless, my dear Children Fatherless, and my poor Servants Masterless, and will separate me from my Dear Brother, and all my Friends. But the God be to you and them all in all. Then after a small Ceremony more, his Head of one Blow was severed from his Body.

A Speech of the most Reverend Father in God,
William, Lord Archbishop of Canterbury, spo-
ken at his Death upon the Scaffold on Tower-
hill, January 10, 1644.

Good People,

THIS is an uncomfortable time to Preach, yet I shall begin with a Text of Scripture, Heb. 12. 2. Let us run with Patience that Race which is set before us, looking unto Jesus the Author and Finisher of our Faith, who for the Joy that

was set before him, endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of God.

I have been long in my Race, and how I have looked to Jesus, the Author and Finisher of my Faith, he best knowes; I am now come to the end of my Race, and here I find the Cross a Death of Shame; but the Shame must be despised, or no coming to the Right Hand of God. Jesus despised the Shame for me, and God forbid but I shoule despise the Shame for him: I am going apace (as you see) towards the Red Sea, and my Feet are now upon the very brink of it; an Argument I bope that God is bringing me into the Land of Promise, for that was the Way through which he led his People: But before they came to it he instituted a Passover for them, a Lamb it was, but it must be eaten with Soure Herbs; I shall obey, and labour to digest the Soure Herbs as well as the Lamb. And I shall remember it in the Lord's Passover; I shall not think of the Herbs, nor be angry with the Hand which gathereth them, but look up only to him who instituted that, and govern these; for Men can have no more Power over me than what is given them from above. I am not in Love with this Passage through the Red Sea, for I have the Weakness and Infirmities of Flesh and Blood plentifully in me: And I have Prayed with my Saviour, ut transinet Calix iste, that this Cup of Red Wine might pass from me: But if not, God's Will (not mine) be done, and I shall most willingly drink of this Cup as deep as he pleases, and enter into this Sea, yea, and pass through it, in the Way that he shall lead me.

But I would have it remembred, (Good People,) that when God's Servants were in this boisterous Sea, and Aaron among them, the Egyptians which persecuted them (and did in a manner drive them into that Sea) were drowned in the same Waters, while they were in pursuit of them: I know my God whom I serve is able to deliver me from this Sea of Blood, as he was to deliver the Three Children from the Furnace; and (I most humbly thank my Saviour for it) my Resolution is now, as theirs was then: They would not worship the Image the King had set up, nor will I the Imaginations which the People are setting up; nor will I forsake the Temple, and the Truth of God, to follow the bleating of Jereboam's

boam's Calf in Dan and in Bethel. And as for this People they are at this Day miserably misled, (God of his Mercy open their Eyes that they may see the Right Way,) for at this Day the Blind lead the Blind, and if they go on both will certainly fall into the Ditch. For my self I am (and I acknowledge it in all Humility) a most grievous Sinner many Ways, by Thought, Word, and Deed; and I cannot doubt but that God hath Mercy in store for me a poor Penitent, as well as for other Sinners; I have now upon this sad Occasion ransacked every Corner of my Heart, and yet I thank God I have now found (among the many) any one Sin which deserves Death by any known Law of this Kingdom: And yet hereby I charge nothing upon my Judges; for if they proceed upon Proof, (by valuable Witnesses,) I or any other Innocent may be justly Condemned. And I thank God, tho' the Weight of the Sentence lies heavy upon me, I am as quiet within as ever I was in my Life. And tho' I am not only the first Archbishop, but the first Man, that ever died by an Ordinance of Parliament, yet some of my Predecessors have gone this Way, tho' not by this Means; for Elphegus was hurried away, and lost his Head by the Danes; and Simon Sudbury in the Fury of Wat Tyler and his Fellows. Before these, St. John Baptist had his Head dashed off by a lewd Woman; and St. Cyprian, Archbishop of Carthage, submitted his Head to a persecuting Sword. Many Examples, (Great and Good,) and they teach me Patience; for I hope my Cause in Heaven will look of another Dye than the Colour that is upon it here. And some Comfort it is to me, not only that I go the Way of these Great Men in their several Generations, but also that my Charge (as foul as it is made) looks like that of the Jews against St. Paul, (Acts 25. 3.) For he was accused for the Law and the Temple, i. e. Religion. And like that of St. Stephen, (Acts 6. 14.) for breaking the Ordinances which Moses gave, i. e. Law and Religion, the Holy Place and the Temple, (vers. 13.) But you will say, do I then compare my self with the Integrity of St. Paul and St. Stephen? No, far be that from me; I only raise a Comfort to my self, that these great Saints and Servants of God were laid at in their Times, as I am now. And this Memorable that St. Paul who helped on this Accusation

sation against St. Stephen did after fall under the very same himself. Yet, but here's a great Clamour that I would have brought in Popery; I shall answer more fully by and by: In the mean time you know what the Pharisees said against Christ himself, If we let him alone all Men will believe in him, & venient Romani, and the Romans will come and take away both our Place and Nation. Here was a Causless Cry against Christ, that the Romans will come; and see how just the Judgment of God was, they Crucified Christ for fear lest the Romans should come, and his Death was it which brought in the Romans upon them, God punishing them with that which they most fear'd: And I pray God this Clamour of Veni Romani, of which I have given no Cause, help not to bring them in; for the Pope never had such a Harvest in England since the Reformation as he hath now upon the Sects and Divisions that are amongst us. In the mean time, by Honour and Dishonour, by Good Report and Evil, as a Deceiver, and yet True, am I passing through this World, 2 Cor. 6.

And First, This I shall be bold to speak of the King, our Gracious Sovereign, he hath been much traduced also for bringing in of Popery; but on my Conscience, (of which I shall give God a very present Account,) I know him to be as free from this Charge as any Man living; and I hold him to be as sound a Protestant (according to the Religion by Law established) as any Man in this Kingdom; and that he will venture his Life as far and as freely for it: And I think I do, or should know, both his Affection to Religion, and his Grounds for it, as fully as any Man in England.

The Second Particular is concerning this Great and populous City, (which God bless.) Here hath been of late a Faction taken up to gather Hands, and then go to the Great Court of this Kingdom, (the Parliament,) and clamour for Justice, as if that Great and Wise Court, before whom the Causes come, (which are unknown to the many,) could not, or would not, do Justice but at their Appointment; a Way which may endanger many an Innocent Man, and pluck his Blood upon their own Heads, and perhaps upon the City's also. And this hath been lately practis'd against my self; [the Magistrates standing still, and suffering them openly to proceed from Pa-

risk

rish to Parish without Check ;] God forgive the Setters of this, (with all my Heart I beg it,) but many Well-meaning People are caught by it. In Saint Stephen's Case, when nothing else would serve, they stirred up the People against him ; and Herod went the same Way, when he had killed Saint James, yet he would not venture upon St. Peter, till he found how the other pleased the People. But take heed of having your Hands full of Blood, for there is a Time (best known to himself) when God (above other Sins) makes Inquisition for Blood : and when that Inquisition is on Foot the Psalmist tells us that God remembers, (but that's not all,) he remembers and forgets not the Complaint of the Poor ; that is, Whose Blood is shed by Oppression, Verse 9. Take heed of this. 'Tis a Fearful Thing to fall into the Hands of the Living God, but then especially, when he is making Inquisition for Blood ; and (with my Prayers to avert it,) I do heartily desire this City to remember the Prophecy that is expressed, Jeremiah 26. 15.

See the Words at large in the Title of this Relation.

The Third Particular is the Poor Church of England. It hath flourished, and been a Shelter to other Neighbouring Churches, when Storms have driven upon them. But alas ! Now 'tis in a Storm itself, and God only knows whither or how it shall get out ; and (which is worse than a Storm from without) it's become like an Oak clef to Shivers with Wedges made out of its own Body, and at every Cleft Prophaneness and Irreligion is entering in, while as Prosper speaks, (in his Second Book, *De vita contemptu*, Cap. 4.) Men that introduce Prophaneness are cloaked over with the Name Religious Imaginaria, of Imaginary Religion ; for we have lost the Substance, and dwell too much in Opinion : and that Church, which all the Jesuits Machinations could not ruin, is fallen into Danger by her own.

The last Particular, (for I am not willing to be too long,) is my self : I was Born and Baptized in the Bosom of the Church of England, established by Law ; in that Profession I have ever since lived, and in that I come now to die : This is no time to dissemble with God, least of all in Matter of Religion, and therefore I desire it may be remembred I have always

ways lived in the Protestant Religion, established in England, and in that I come now to die. What Clamours and Slanders I have endured for Labouring to keep an Uniformity in the External Service of God, according to the Doctrine and Discipline of this Church, all Men know, and I have abundantly felt.

Now at last I am accused of High Treason in Parliament, a Crime which my Soul ever abhorred: This Treason was charged to consist of these Two Parts, An Endeavour to Subvert the Laws of the Land, and a like Endeavour to Overthrow the true Protestant Religion, establish'd by Law. Besides my Answer to the several Charges, I protest'd my Innocency in both Houses. It was said, Prisoners Protestations at the Bar must not be taken. I can bring no Witness of my Heart, and the Intentions thereof, therefore I must come to my Protestation, not at the Bar, but my Protestation at this Hour and Instant of my Death; in which I hope all Men will be such Charitable Christians, as not to think I would die and dissemble, being instantly to give God an Account for the Truth of it. I do therefore in the Presence of God, and his Holy Angels, take it upon my Death, That I never endeavoured the Subversion either of Law or Religion, and I desire you all to remember this Protest of mine for my Innocency in these, and from all Treasons whatsoever I have been accused, likewise as an Enemy to Parliament. No, I understand them, and the Benefit that comes by them, too well to be so. But I did dislike the Misgovernment of some Parliaments many Ways, and I had Good Reason for it: for Corruption optimi est pessima, there is no Corruption in the World so bad as that which is of the best Thing in itself; for the better the Thing is in Nature, the worse it is corrupted. And that being the Highest Court, over which no other has Jurisdiction, when 'tis misinform'd, or misgovern'd, the Subject is left without all Remedy. But I have done; I forgive all the World, all and every of those Bitter Enemies which have persecuted me, and humbly desire to be forgiven of God first, and then of every Man; whether I have offended him or not, if he do but conceive that I have, Lord, do thou forgive me, and I beg Forgiveness of him. And so I heartily desire you to join in Prayer with me.

The Lord Archbishop's Prayer as he kneeled by the Block.

Lord, I am coming as fast as I can; I know I must pass through the Shadow of Death before I can come to see thee; but it is but Umbra Mortis, a mere Shadow of Death, a little Darkness upon Nature; but thou by thy Merits and Passion hast broke through the Jaws of Death. So, Lord, receive my Soul, and have Mercy upon me, and bless this Kingdom with Peace and Plenty, and with Brotherly Love and Charity, that there may not be this Effusion of Christian Blood amongst them, for Jesus Christ's Sake, if it be thy Will.

Then laying his Head upon the Block, and praying gently to himself, he said aloud, *Lord, receive my Soul,* which was the Signal given to the Executioner, who very dexterously did his Office, and took it off at a Blow, his Soul ascending on the Wings of Angels into Abraham's Bosom, and leaving his Body on the Scaffold to the Care of Men.

The Speech of Duke Hamilton on the Scaffold, who was Beheaded in the Palace-Yard, Westminster, March 9th, 1649.

Duke. I think it is truly not very necessary for me to speak much, there are many Gentlemen and Soldiers there that can do so, but my Voice truly is so weak, so low, that they cannot hear me; neither truly was I ever at any Time so much in love with speaking, or with any Thing I had to express, that I took delight in it; yet this being the last Time that I am to do so, by a Divine Providence of Almighty God, who hath brought me to this End justly for my Sins, I shall to you Sir, Mr. Sheriff, declare that much, as to the Matter that

that I am now to suffer for, which is as being a Traytor to the Kingdom of England: Truly, Sir, it was a Country that I equally loved with my own, I made no difference; I never intended either the generality of its Prejudice, or any particular Man's in it; what I did was by the Command of the Parliament of the Country where I was Born, whose Commands I could not disobey without running into the same Hazard there of that Condition that I am now in: The Ends, Sir, of that Engagement are publick, they are in Print, and so I shall not need to specifie them.

Dr. Sibbald. The Sun perhaps will be too much in your Lordship's Face as you speak.

Duke. No, Sir, it will not burn it, I hope I shall see a Brighter Sun than this, Sir, very speedily.

Dr. Sibbald. The Sun of Righteousness, my Lord.

Duke. (As to that which I was saying, Sir,) It pleased God so to dispose that Army under my Command as is now ruined; and I, as their General, cloathed with a Commission, stand here now ready to die: I shall not trouble you with repeating of my Plea, what I said in my own Defence at the Court of Justice, my self being satisfied with the Commands that are laid upon me, and they satisfied with the Justness of their Procedure, according to the Laws of this Land: God is just; and howsoever I shall not say any Thing as to the Merit of the Sentence, but that I do willingly submit to his Divine Providence; and I acknowledge that very many Ways I deserve even a Wieldy Punishment, as well as hereafter; for we are all sinful, Sir, and a great one: Yet for my Comfort I know there is a God in Heaven that is exceeding Merciful; I know my Redeemer sits at his Right Hand, and am confident (clapping his Hand to his Breast) is mediating for me at this Infancy; I am joyful through his Free Grace, and All-sufficient Merit, to be pardoned of my Sins, and to be received into his Mercy; upon that I rely, trusting to nothing but the Free Grace of God through Jesus Christ: I have not been tainted with my Religion, I thank God for it; since my Infancy it has been such as hath been profess'd in the Land and establish'd; and now it is not this Religion, or that Religion, or this or that Fancy of Men, that is built upon

‘tis but one that is right, one that’s sure, and that comes from God, Sir, and in the Free Grace of our Saviour Sir, there is truly something that (* bad Observing the I thought my Speech would have been thus Writen. zaken) I would have digested it into some better Method than now I can, and shall desire these Gentlemen that do write it that they will not wrong me in it, and that it may not in this Manner be published to my Disadvantage, for truly I did not intend to have spoken thus when I came here.

There are, Sirs, Terrible Aspersions have been laid upon my self, truly such as I thank God I am very free from, as if my Actions and Intentions had not been such as they were pretended for; but that notwithstanding what I pretended it was for the King, there was nothing less intended than to serve him in it. I was Bred with him for many Years; I was his Domestick Servant, and there was nothing declar’d by the Parliament that was not really intended by me. And truly in it I ventur’d my Life one Way, and now I lose it another Way, and that was one of the Ends: As to the King I speak only of that, because the rest has many Particulars, and to clear my self from so horrid an Aspersion as is laid upon me; neither was there any other Design known to me by the Incoming of the Army than what is really in the Declaration published. His Person I do profess I had reason to love as he was my King, and as he had been my Master; it has pleased God now to dispose of him, so as it cannot be thoughts Flattery to have said this, or any End in me for the saying of it, but to free my self from that Calumny which lay upon me. I cannot gain by it, yet Truth is that which we shall gain by for ever.

There hath been much spoken, Sir, of an Invitation into this Kingdom, it’s mention’d in that Declaration; and truly to that I did and do remit my self: And I have been very much laboured for Discoueries of these Inviters, ‘tis no time to dissemble. How willing I was to have served this Nation in any Thing that was in my Power is known to very many Honest, Pious and Religious Men; and how ready I would have been to have done what I could to have served them, if it had pleased them to have preserved my Life, in whose

Hands there was a Power: They have not thought it fit, and so I am become unuseful in that which willingly I would have done. As I said at First, Sir, so I say now concerning that Point, I wish the Kingdom's Happiness, I wish it Peace; and truly, Sir, I wish that this Blood of mine may be the last that is drawn; and howsoever I may perhaps have some reluctancy with my self as to the Matter of my Fact, for my Suffering for my Fact, yet I freely forgive all, Sir: I carry no Rancour along with me to my Grave: his Will be done that has created both Heaven and Earth, and me a poor miserable, sinful Creature, now speaking before him. For me to speak, Sir, to you of State-business, and the Government of the Kingdom, or my Opinion in that, or for any Thing in that Nature, truly it is so no End, it contributes nothing: My own Inclination hath been to Peace from the Beginning; and it is known to many that I never was an Ill Instrument betwixt the King and his People: I never alied to the Prejudice of the Parliament; I bore no Arms; I meddled not with it; I was not wanting by my Prayers to God Almighty for the Happiness of the King; and truly I shall pray still that God may so direct him, as that may be done which shall tend to his Glory, and the Peace and Happiness of the Kingdom.

I have not much more to say that I remember of; I think I have spoken of my Religion.

Dr. Sibbald. Your Lordship has not so fully said it.

Duke. Truly I do believe I did say something.

Dr. Sibbald. I know you did, 'tis pleasing to hear it from your Lordship again.

Duke. Truly, Sir, for the Profession of my Religion, that which I said was the Establish'd Religion, and that which I have practic'd in my own Kingdom where I was Born and Bred: My Tenets they need not to be express'd, they are known to all. And I am not of a Rigid Opinion; many Godly Men there are that may have Scruples, which do not concern me at all at no time; they may differ in Opinion, and now more than at any time; differing in Opinion does not move me, (not any Man's,) my own is clear. Sir, the Lord forgive me my Sins, and I forgive freely all that even I might (as Worldly Man) have the greatest Animosity

Zanimosity against: We are bidden to forgive, Sir, 'tis a Command laid upon us, (and there mentioned,) Forgive us our Trespasses, as we forgive them that Trespass against us.

This Execution being done, the Sheriffs Guard went immediately to meet the Earl of Holland, which they did in the midway between the Scaffold and Westminster-Hall, and the Under-Sheriff's Son having received him into his Charge, conducted him to the Scaffold.

*Henry, Lord Rich, Earl of Holland, his Speech
on the Scaffold immediately before his Death,
March 9, 1649.*

*It is to no purpose (I think) to speak any thing here. Which
way must I speak? And then being directed to the Front
of the Scaffold, he (leaning over the Rails) said, I think it
is fit to say something, since God hath call'd me to this Place.
The first thing which I must profess, is what concerns my Re-
ligion, and my Breeding, which hath been in a good Family,
that hath ever been faithful to the true Protestant Religion, in
the which I have been Bred, in the which I have Lived, and
in the which by God's Grace and Mercy I shall Die. I have
not Lived according to that Education I had in that Family
where I was Born and Bred. I hope God will forgive me my
Sins, since I conceive it is very much his Pleasure to bring me to
this Place for the Sins that I have committed. The Cause that
hath brought me hither I believe by many hath been much mi-
staken. They have conceived that I have had ill Designs to the
State, and to the Kingdom; truly I look upon it as a Judgment,
and a just Judgment of God: Not but I have offended so much
the State, and the Kingdom, and the Parliament, as that I have
no extream Vanity in serving them very extraordinarily; for
those Actions that I have done, I think it is known they have
been very faithful to the Publick, and very particularly to Par-
liaments. My Affections have been ever express truly and
clearly to them. The Dispositions of Affairs now have put
Things in another Posture than they were when I was engaged*

with the Parliament. I have never gone off from those Principles that ever I have profess'd; I have lived in them, and by God's Grace will die in them. There may be Alterations and Changes that may carry them farther than I thought reasonable, and truly there I left them: But there hath been nothing that I have said or done, or profess'd, either by Covenant or Declaration, which hath not been very Constant, and very Clear, upon the Principles that I ever have gone upon; which was to serve the King, the Parliament, Religion, (I should have said in the first Place) the Common-wealth, and to seek the Peace of the Kingdom: That made me think it no proper time, being prest out by Accidents and Circumstances to seek the Peace of the Kingdom, which I thought was proper, since there was something then in agitation, but nothing agreed on, for sending Propositions to the King; that was the farthest Aim that I had, and truly beyond that I had no Intention, none at all. And God be praised, although my Blood comes to be shed here, there was I think scarce a Drop of Blood shed in that Action that I was engaged in. For the present Affairs, as they are I cannot tell how to judge of them: And truly they are in such a Condition as (I conceive) no Body can make a Judgment of them; and therefore I must make use of Prayers rather than of my Opinion; which are, that God would bless this Kingdom, this Nation, this State; that he would settle it in a Way agreeable to what this Kingdom hath been happily governed under, by a King, by the Lords, by the Commons; a Government that I conceive it hath flourished much under; and I pray God the change of it bring not rather a Prejudice, a Disorder, and a Confusion, than the contrary; I look upon the Posterity of the King, and truly my Conscience directs me to it, to desire, that if God be pleased these People may look upon them with that Affection that they owe; that they may be called in again, and they may be, not through Blood, nor through Disorder, admitted again into that Power, and to that Glory, that God in their Birth intended to them. I shall pray with all my Soul for the Happiness of this State, of this Nation, that the Blood which is here spilt may even be the last that may fall among us; and truly I should lay down my Life with as much Clearfulness as ever Person did, if I conceived that there would be no more Blood follow us: For a State

State or Affairs that are Built upon Blood, is a Foundation for the most part that doth not Prosper.

After the Blessing that I give to the Nation, to the Kingdom, and truly to the Parliament, I do wish with all my Heart Happiness and a Blessing to all those that have been Authors in this Business; and truly that have been Authors in this very Work that brings us hither, I do not only forgive them, but I pray heartily and really for them; as God will forgive my Sins, so I desire God may forgive them.

I have a particular Relation, as I am Chancellor of Cambridge. And truly I must here, since it is the last of my Prayers, pray to God that that University may go on in that happy Way which it is in, that God may make it a Nursery to Plant those Persons that may be distributed to the Kingdom, that the Souls of the People may receive a great Benefit and a great Advantage by them; and (I hope) God will Reward them for their Kindness, and their Affections that I have found from them. * I have said what Religion I have been Bred in, what Religion I have been Born in, what Religion I have Practised, I began with it, and I must end with it. I told Mr. Bolton you that my Actions and my Life have not been agreeable to my Breeding. I have told you likewise that the Family where I was Bred hath been an Exemplary Family, (I may say so I hope without Vanity,) of much Affection to Religion, and of much Faithfulness to this Kingdom, and to this State: I have endeavoured to do those Actions that became an honest Man, and a good Englishman, and which became a good Christian. I have been willing to oblige those that have been in Trouble, those that have been in Persecution, and truly I find a great Reward of it; for I have found their Prayers and their Kindness now in this Distress, and in this Condition, and I think it a great Reward, I pray God Reward them for it.

I am a great Sinner, and I hope God will be pleased to hear my Prayers, to give me Faith to trust in him, that as he hath called me to Death at this Place, he will make it but a Passage to an Eternal Life thro' Jesus Christ, which I trust to, which I rely upon, and which I expect by the Mercy of God. And so I pray God bless you all, and send that you may see this to be the last Execution, and the last Blood, that is likely to be spilt among you.

Arthur,

Arthur, Lord Capel, his Speech on the Scaffold
immediately before his Death, March 9, 1649.

The Execution of the Lord of Holland being thus performed, the Lord Capel was brought to the Scaffold as the former, and in the Way to the Scaffold he put off his Hat to the People on both sides, looking very Austerely about him.

THE Conclusion that I made with those that sent me hither, and are the Cause of this violent Death of mine, shall be the beginning of what I shall say to you: When I made an Address to them, (which was the last,) I told them with much Sincerity, that I would pray to the God of all Mercies that they might be Partakers of his inestimable and boundless Mercies in Jesus Christ; and truly I still pray that Prayer; and I beseech the God of Heaven forgive any Injury they have done to me, from my Soul I wish it. And truly this I tell you as a Christian, to let you see I am a Christian: But it is necessary I should tell you somewhat more, that I am a Protestant; and truly I am a Protestant, and very much in love with the Profession of it, after the manner as it was established in England by the Thirty-nine Articles; a Blessed Way of Profession, and such an one as truly I never knew any so good. I am so far from being a Papist, which Somebody have (truly) very unworthily at some time charged me withal, that truly I profess to you, that though I love good Works, and commend good Works, yet I hold they have nothing at all to do in the Matter of Salvation; my Anchor-hold is this, *That Christ loved me, and gave himself for me*, this is that that I rest upon.

And truly something I shall say to you as a Citizen of the whole World, and in that Consideration I am here

here condemned to Die, truly contrary to the Law that governs all the World, that is, the Law of the Sword: I had the Protection of that for my Life, and the Honour of it; but truly I will not trouble you much with that, because in another Place I have spoken very largely and liberally about it. I believe you will hear by other Means what Arguments I used in that Case; but truly that that is stranger, you that are *Englishmen*, behold here an *Englishman* before you, and acknowledged a Peer, not condemned to die by any Law of *England*; and shall I tell you more? (Which is strangest of all,) contrary to all the Laws of *England* that I know of. And truly I will tell you, in the Matter of the Civil Part of my Death, and the Cause that I have maintain'd, I die; (I take it) for maintaining the Fifth Commandment, enjoined by God himself, which enjoins Reverence and Obedience to parents. All Divines on all Hands, though they contradict one another in many several Opinions, yet all Divines on all Hands do acknowledge that here is intended Magistracy and Order; and certainly I have obey'd that Magistracy and that Order under which I have lived, which I was bound to obey; and truly I do say very confidently, that I do die here for keeping, for obeying that Fifth Commandment given by God himself, and written with his own Finger. And now, Gentlemen, I will take this Opportunity to tell you that I cannot imitate a better nor a greater Ingenuity than his that said of himself, *For suffering an unjust Judgment upon another himself was brought to suffer by an unjust Judgment*. Truly, Gentlemen, that God may be glorified, that all Men that are concern'd in it may take the Occasion of it, of humble Repentance to God Almighty for it, I do here profess to you that I did give my Vote to that Bill against the Earl of *Strafford*; I doubt not but God Almighty hath washed that away with a more Precious Blood, the Blood of his own Son, and my Dear Saviour Jesus Christ; and I hope he will wash it away from all those that are guilty of it; truly this I may say, I had not the least Part nor Degree of

Malice

‘ Malice in doing of it ; but I must confess again to God’s
‘ Glory, and the Accusation of my own Frailty, and the
‘ Frailty of my Nature, that truly it was unworthy Cow-
‘ ardice not to resist so great a Torrent as carried that
‘ Business at that Time. And truly this I think I am
‘ most guilty of, of not Courage enough in it, but Ma-
‘ lice I had none ; but whatsoever it was, GOD, I am
‘ sure, hath pardon’d it, hath given me the Assurance of
‘ it, that Christ Jesus his Blood hath washed it away ;
‘ and truly I do from my Soul wish that all Men that
‘ have any Stain by it, may seriously Repent, and receive
‘ a Remission and Pardon from God for it. And now,
‘ Gentlemen, we have an Occasion from this Intimation to
‘ remember his Majesty, our King, that last was ; and I
‘ cannot speak of him, nor think of it, but truly I must
‘ needs say that in my Opinion, that have had time to con-
‘ sider all the Images of the Greatest and Virtuousest Prin-
‘ ces in the World ; and truly in my Opinion there was
‘ not a more Virtuous and more Sufficient Prince known
‘ in the World than our Gracious King *CHARLES* that
‘ died last : God Almighty preserve our King that now
‘ is, his Son : God send him more Fortune and longer
‘ Days : God Almighty so assist him, that he may ex-
‘ ceed both the Virtues and Sufficiencies of his Father :
‘ For certainly, I that have been a Councillor to him,
‘ and have lived long with him, and in a time when Dis-
‘ covery is easily enough made ; for he was Young, (he
‘ was about Thirteen, Fourteen, Fifteen or Sixteen Years
‘ of Age,) those Years I was with him, truly I never
‘ saw greater Hopes of Virtue in any Young Person than
‘ in him ; great Judgment, great Understanding, great
‘ Apprehension, much Honour in his Nature, and truly
‘ a very Perfect *Englishman* in his Inclination ; and I pray
‘ God restore him to this Kingdom, and unite the King-
‘ doms one to another, and send a great Happiness both
‘ to you and to him, that he may long Live and Reign a-
‘ mong you, and that that Family may Reign till the
‘ Kingdom come ; that is, while all Temporal Power is
‘ consummated ; I beseech God of his Mercy give much
‘ Happiness to this your King, to you that in it shall be
‘ his Subjects by the Grace of Jesus Christ. ’

‘ Truly I like my Beginning so well, that I will make my Conclusion with it, that is, That God Almighty would confer of his Infinite and Inestimable Grace and Mercy to those that are the Cause of my coming hither ; I pray God give them as much Mercy as their Hearts can wish ; and truly for my Part I will not accuse any one of them of Malice, truly I will not ; nay, I will not think there was any Malice in them ; what other Ends there is, I know not, nor will I examine ; but let it be what it will, from my very Soul I forgive them every one. And so the Lord of Heaven Bless you all, God Almighty be infinite in Goodness and Mercy to you, and direct you in those Ways of Obedience to his Commands, to his Majesty, that this Kingdom may be an Happy and Glorious Nation again, and that your King may be an Happy King into Good and so Obedient People, God Almighty keep you all, God Almighty preserve this Kingdom, God Almighty preserve you all. ’

The Speech of the Right Honourable James, Earl of Derby, upon the Scaffold at Bolton in Lancashire, immediately before his Execution.

Coming near the Scaffold, he looked up, and said, ‘ God, I thank thee, I am not afraid to go up here, though I am to die there ; there are but these few Steps to my Eternity ; then kissing the Ladder, he went up and saluted the People ; he walked a Turn or Two upon the Scaffold, then went to the East End of the Scaffold, and pulled off his Hat again, and saluted the People with a cheerful Countenance, said — ‘ I am come, by the Will of my Heavenly Father, to die in this Place, and I thank God I do with all Willingness and Readiness submit to his most Blessed Will. ’

‘ Tis a Place I desired to see when I was last in the Country, both for the mutual Obligations that have been betwixt this Town and my Family, as also for your particular Respects to me, whom I have understood to be ready to clear me from that Foul Imputation, that I was a Man of Blood ; and that particularly, I kill’d one Baste here in cold Blood : I doubt

not but there are here many Men present, both that Day this Town was taking, and divers other times during this War, that can justify I preserv'd many Lives; but I know there is not any one present that can lay the Blood of any Man whatsoever to my Charge, unless what might casually happen in the Fury and Heat of a Battel; and why I die in this Town I know not, unless it be to perswade the Nation that I fall as a Sacrifice for that Blood which some said I shed here, from which I am acquitted before you, and from which I had also cleared my self before my Grand Judges at *Westminster*, had they pleas'd to hear me before they had destroyed me; that Report being hastily brought up among them, by some that I hope God hath forgiven, and too readily drunk in by others, whom I pray God to forgive. As for my Crime, (as some are pleas'd to term it,) which was objected against me by the Council of War, (for *Boyle's* Death was never mentioned against me there, that being only secretly used to raise a Prejudice against me in the Judgments of such as did not know me,) my Crimes, (I say,) though I hope it deserves a far better Name, was, that I came into my own Country with my own Lawful King; I came in Obedience to his Majesties Call, whom both by the Laws of God, and the Laws of this Land, I conceived my self obliged to obey, and according to the Protestation I took in Parliament in the time of that Blessed Prince his Father; so if it be my Crime, I here confess it again before God, Angels and Men, that I love Monarchy as the Best Government, and I die with Love and Honour: And for the Love and Honour I bear to my Master that now is, *Charles* the Second of that Name, whom I my self in this Country proclaimed King, the Lord bless and preserve him, and incline the Hearts of those that have Power in this Nation to accept him to his Father's Throne with Honour and Peace; for certainly as I believe this Nation will never be well contented, never throughly happy, without a King, so I believe also that King *Charles* II. our now Lawful King, were he a Stranger to this Crown, were the

the most Fit, and most Accomplished Prince that this Day lives, to take the Government of this People ; his Admirable Piety, Virtue, Justice, Great Valour and Discretion, far above so few Years, doth now make him in all Places he comes highly Beloved, and will hereafter make him Honourable among all Nations ; and I wish the People of this Nation so much Happiness (when my Eyes are closed) that he may Peaceably be received to the Enjoyment of his Just Right, and then they shall never want their Just Right, which, till then, they will always want.

As for my being in Arms in the beginning of this War, I profess here in the presence of my God, before whom within a few Minutes I must make an Account for this Profession, I only sought for Peace, and settling the late King my Master in his Just Rights, and the Maintenance of the Laws of this Land, and that I had no other Design, Intent, or Purpose, for my then taking up Arms : And for this last Ingagement, I profess here again in the Presence of the same God, that I did it for the restoring of my Lawful Sovereign into that Throne, out of which his Father was most unchristianly and barbarously taken, by the most unjust Sentence of a pretended Court of Justice, and himself against Law and all Justice kept out and dispossess'd of ; and this was all my Reason. For as for Estate or Quality I wanted not a sufficient Competency, neither was I ever ambitious to inlarge either : For by the Favour of my King's Predecessors my Family was raised to a Condition well known in this Country ; and now it is as well known that by his Enemies I am adjudged to die, and that by new and monstrous Laws, as making me an Enemy to my Country for fighting for my Country, as a Traitor to the Laws for endeavouring to preserve the Laws : But O God give me Grace to consider him who suffered such Contradictions of Sinners ; and, O my God, assert the King to his Father's Throne, assert their Laws to their former Honour, and restore thy own Religion in its Purity, that all these Shadows and false Pretences of Religion may vanish away, and our Childrens Posterities may serve thee in Spirit and in Truth. E 2 ' Good

‘ Good Friends, I die for the * King, the Laws of the Land, and the Protestant Religion maintained in the Church of *England*; all which as I was ready to maintain with my Life, so I cheerfully suffer for them in this welcome Death.

‘ I am Sentenc’d to Death by a Council of War, after Quarter for Life, and Assurance of Honourable and Safe Usage by Captain Edge. I had Reason to have expected the Council would have justified my Plea, which hath been Ancient, Honourable, Sacred and Unviolable, until this time that I am made the first suffering Precedent: For I dare affirm it that never Gentleman before in any Christian Nation was adjudged to Death by a Council of War after Quarter given; I am the first, and I pray God I may be the last Precedent in this Case: I must die, and I thank God I am ready for it; Death would now be my Choice had I the whole World in Competition with it. I leave nothing behind me which I much care for, but my King, my Wife, my Children, my Friends, whom (I trust) the never-failing Mercies of

my

* At which Words, King and Laws, a Trooper said aloud, we will neither have King, Lord, nor Laws; and upon a sudden the Soldiers being either surprized with Fear at a strange Noise that was heard, or else falling into Mutiny, presently fell into a Tumult, Riding up and down the Streets, Cutting and Slashing the People, some being Killed, and many Wounded; his Lordship looking upon this sad Spectacle, said thus, Gentlemen, it troubles me more than my own Death that others are Hurt, and (I fear) Die for me; I beseech you stay your Hands, I fly not; you pursue not me, and here are none to pursue you. But being interrupted in his Speech, and not permitted to go on further, (for which the Officers were much troubled,) he turn’d aside to his Servant, and gave him the Speech into his Hand, saying, I will speak to my God, who I know will hear me, and when I am Dead let the World know what I would have said. Here his Lordship was interrupted: But it was as follows, in his own Copy under his Hand.

‘ my God will provide for: Beseech God shew Mercy to those who neither had Mercy nor Justice for me: My Blessed Saviour taught me by his Example and Command both to pray for my Enemies, and to forgive my Enemies: I forgive them freely, even those that contrived my Ruin, and pursued me to Death; I thank God, I never personally offended them, to my Knowledge in my Life, and let me not offend against them at my Death: I forgive them freely, and pray God for Christ’s Sake to forgive them also.

‘ Of my Faith and Religion I shall not (I hope) need to say much herein, I hope my Enemies (if now I have any) will speak for me. I profess my Faith to be in God only, from whom I look for my Salvation, through the Precious Merits and Sufferings of my Blessed Saviour Jesus Christ, which Merits and Sufferings are applied to my Soul by the Blessed Spirit of Comfort, the Spirit of God, by whom I am assured in my own Soul, that my God is reconciled unto me in Jesus Christ my Blessed Redeemer.

‘ I Die a Dutiful Son to the Church of *England*, as it was established in that Blessed Prince, my late Master’s, Reign, which all Men of Learning and Temperance will acknowledge to be the most Pure, and Agreeable to the Word of God, and Primitive Government, of any Church within 12 or 1300 Years since Christ, and which (to my great Comfort) I left established in the *Isle of Man*; God preserve it there, and restore it to this Nation.

‘ And O Blessed God, I magnifie thy Name, that thou gavest me the Happiness and Mercy to be Born in a Christian Nation, and in a Nation where thy Truth was professed in Purity: With Honour to thy Name, and Comfort to thy People, I ascribe the Comforts of thy Holy Spirit, which I feel in my Bosom, to the Ministry of thy Word and Sacraments, convey’d unto me in thy Church, and made effectual by the Operation of the same Blessed Spirit. In this Faith, Good People, I have lived, and in this I die: Pray for me, I beseech you, and the God of Mercies hear your Prayers, and my Prayers, for mine and your Salvation.

‘ The

*The Speech of the most Loyal and Valiant Marquis of Mon-
trose, who was inhumanly Executed at Edinburgh, the
17th of May, 1650, for his Firm and Generous Adherence
to the Unfortunate Martyr, King Charles I.*

Being Cloathed in a Scarlet Cloak richly laced with Gold Lace, he was brought to the Scaffold: He came along the Streets with so great State, and there appeared in his Countenance so much Beauty, Majesty and Gravity, as amaz'd the Beholders; and many, even of his Enemies, did acknowledge him to be the Gallantest Subject in the World: But because all his Friends and Well-wishers were debarr'd from coming near him, there was a Boy design'd for that Purpose on the Scaffold, who took his last Speech, which was to this Effect.

' I am sorry if this Manner of my End be Scan-
dalous to any Good Christian. Doth it not often
happen to the Righteous according to the Ways of the
Wicked, and to the Wicked according to the Ways of
the Righteous? Doth not sometimes a Just Man perish
in his Righteousness, and a Wicked Man prosper in his
Malice? They who know me should not disesteem me
for this; many greater than I have been dealt with
in this Kind; yet I must not say but that all God's
Judgments are just; for my Private Sins, I acknow-
ledge this to be just with God, I submit my self to
him: But in regard of Man, I may say they are but
Instruments; God forgive them, I forgive them; they
have oppressed the Poor, and violently perverted
Judgment and Justice, but he that is higher than they
will reward them.

' What I did in this Kingdom was in Obedience to
the most Just Command of my Sovereign for his De-
fence in the Day of his Distress against those that
rose up against him. I acknowledge nothing, but Fear
God, and Honour the King, according to the Com-
mandments of God, and the Law of Nature, and
Nations; and I have not sinned against Man, but against
God, and with him there is Mercy, which is the
Ground of my drawing near unto him.

' It is objected against me by many, (even Good Peo-
ple,)

ple,) that I am under the Censure of the Church ; this is not my Fault, since it is only for doing my Duty, by obeying my Prince's most Just Commands, for Religion, his Sacred Person and Authority. Yet I am sorry they did Excommunicate me, and in that which is according to God's Laws, without wronging my Conscience, or Allegiance. I desire to be relaxed ; if they will not do it, I appeal to God, who is the Righteous Judge of the World, and who must, and will, I hope, be my Judge and Saviour.

It is spoken of me that I should blame the King, (God forbid,) for the late King he liv'd a Saint, and died a Martyr; I pray God I may so end as he did ; if ever I should wish my Soul in another Man's Stead it should be in his. For his Majesty now living, never People I believe might be more Happy in a King : His Commands to me were most just ; in nothing that he promiseth will he fail. He deals justly with all Men ; I pray he be so dealt withal, that he be not betray'd under Trust, as his Father was.

I desire not to be mistaken, as if my Carriage at this Time in Relation to your Ways were stubborn ; I do but follow the Light of my own Conscience, which is seconded by the Working of the Good Spirit of God that is within me, I thank him I go to Heaven's Throne with Joy. If he enable me against the Fear of Death, and furnish me with Courage and Confidence to embrace it, even in its most Ugly Shape. Let God be glorified in my End, though it were in my Damnation. Yet I say not this out of any Fear or Distrust, but out of my Duty to God, and Love to his People.

I have no more to say, but that I desire your Charity and Prayers. I shall pray for you all. I leave my Soul to God, my Service to my Prince, my Good-will to my Friends, and my Name and Charity to you all. And thus briefly I have exonerated my Conscience.

Being desired to pray apart, he said, ' I have already poured out my Soul before the Lord, who knows my Heart, and into whose Hands I have commended my Spirit, and he hath been graciously pleased to return to me a full Assurance of Peace in Jesus Christ my Re-deemer,

‘ deemer, and therefore if you will not join with me in
 ‘ Prayer, my reiterating again will be both Scandalous
 ‘ to you and me. So closing his Eyes, and holding up
 his Hands, he stood a Good Space at his Inward Devoti-
 ons, being perceiv’d to be inwardly mov’d all the while.
 When he had done he call’d for the Executioner, and
 gave him Money; then having brought unto him (hang-
 ing in a Cord) his Declaration and History, he hang’d
 them about his Neck, saying, ‘ Though it hath pleased
 ‘ his Sacred Majesty that now is to make him one of the
 ‘ Knights of the most Honourable Order of the Garter,
 ‘ yet he did not think himself more honoured by the
 ‘ Garter, than by that Cord with the Books, which he
 ‘ would embrace about his Neck with as much Joy and
 ‘ Content as ever he did the Garter, or a Chain of Gold;
 and therefore desir’d them to be tied to him as they
 pleased.

When this was done, and his Arms tied, he asked the Officers, ‘ If they had any more Dishonour (as they conceiv’d it) ‘ to put upon him, he was ready to ac-
 cept it. And so with an Undaunted Courage and Gravity suffered according to the Sentence pass’d upon him.

*The Speech of the Truly Loyal Colonel William Sybbald, on
 the Scaffold, at the Time of his Execution at Edin-
 burg, Jan. 7, 1650.*

‘ Gentlemen, I am brought this Day to this Place to pay
 ‘ a Debt to Nature before it be due; and by the Ma-
 ‘ and Cruelty of my Merciless Enemies I am sentenced
 ‘ to die as a Traytor to my Country, for endeavouring to
 ‘ do Service for my King, on whose Happiness and Wel-
 ‘ fare does depend the Welfare of these Kingdoms; and to
 ‘ whom I am bound both by the Law of God and
 ‘ Man to perform all Faithful and Loyal Service: And
 ‘ as the Cause for which I suffer proclaims my Loy-
 ‘ alty, so their Sentence does declare to all the World their
 ‘ Disloyalty, and their Intentions against the King.
 ‘ Their Self-guiltiness makes Cowardly Spirits cruel
 ‘ And such was their Proceeding against me, as that
 ‘ could not obtain an Advocate to plead for me, nor

Man skilful in the Laws, either to advise with me, or to write my Defence, though they knew me to be ignorant of the Laws. Thus is my Innocency and Honour betray'd, partly by their Malice, and my own ignorance.

The Truth is, they did prefer to do me any Course or Favour if I would make an Ingenious Confession; that is, accuse some Noblemen and Gentlemen of keeping Correspondency with his Majesty, or with the Marquis of Montross; which if I had done I deserved to have been branded with Perpetual Infamy, for I never knew any Man in this Kingdom that did keep Correspondency with them; neither had I Commission from his Majesty, or the Marquis of Montross, to treat with any. I did indeed speak with some Noblemen and Gentlemen, because I was formerly oblig'd unto them for their Love to me, and did expect from them some small Assistance to furnish me in my Journey; but I never speake with them concerning the Publick Affairs no farther than the Weekly Gazettes made known to all the World. If these great Fish could have been taken in our Statesmen's Nets, it might have been that such a Minim as I should have escaped the Bailiff of the Fishmarket's Hand this Day.

I have been from my Youth a Soldier; and though that Calling in itself be honourable, yet Men in that Calling have greater Occasions and Provocations to Sin than in any private Calling. Besides, Naturally my Youth led me to some Abominable Sins, and Custom in them did for many Years detain me Captive unto them; so that I cannot but confess that to me appertaineth Shame and Confusion in this Life, and Damnation of Soul and Body eternally in Hell-fire, if God should deal with me according to my Desert; my Comfort is, that the Blood of my Saviour cries louder in his Ears for Mercy than my Sins do for Vengeance; and that he who hath promised a free Pardon and Remission unto all penitent Sinners thro' Faith in Jesus Christ, will purge and cleanse my Soul from all uncleannesses, and deliver me from all Blood-sinnes, by the Blood of his Son our Saviour. The

true Sorrow that I find in my Soul for my former Sins, and that godly Resolution and steadfast Promise I have to lead a new Life, if it pleased God to continue it, together with the Joy, the Patience, and Courage I have to suffer, gives me some Assurance of this Blessed Hope, that through Faith in Christ Jesus my Saviour my penitent Soul, though sinful, shall be saved.

And as for my Religion, I die as I lived, a true Protestant; this Religion, I thank God, as it preserv'd me from Popish Superstition, so it kept me from being seduced by the Novelties of the Times, and from being deluded with the Wicked Doctrine which is now taught by the Reformers of the Kirk. It was this Religion which did keep my Hand from your Covenant, of which, in the Space of some Five Years, you gave Two Interpretations quite contradictory; for in the Year 1639 the Assembly did affirm (as appears by our Acts of Parliament and Assembly,) that in all Causes whatsoever you were to defend and maintain the Person and Dignity of your King; but in the Year 1644 you limit your Obedience to your King, to your Religion, Laws and Liberty, and make your selves in all Differences between the King and you both Judge and Party. The Religion in which I was Bred taught me to give both to God and my King their due; it taught me to Honour and Worship God, and to expect Salvation through Christ; and to live soberly, and to deal justly with all Men. I ever hated that Religion which made Saints or Angels Sharers with God in his Worship; or Men Partakers with my Redeemer in the Work of my Redemption; or that made our Christian Liberty a Cloak of Maliciousness; and tho' naturally I inclined to Evil, and Wicked Company drew me to most heinous and filthy Sins, yet I thank God I hated that Religion that taught Impiety and Wickedness, Rebellion, Murther and Injustice, or that approved the Killing of Kings and their Loyal Subjects for their Loyalty, as having its Original rather from the Devil, who was a Murtherer from the Beginning, than from

God : and I did ever esteem it more agreeable to Man's Sinful and Corrupted Nature, than to God's Holy Word. I have heard a Learned Man say, that it were better to deny God to be, than to believe him to be such an one who delights in the Bloody Sacrifice of Men and Women, or to think that he is such an one who delights in Cruelty and Murther ; the God whom we serve and worship is the Saviour of the World, the Preserver of Man, the Redeemer of Mankind, the Avenger of his Blood. I have been taught from God's Word that he hath no Pleasure in Wickedness, neither shall any Evil dwell with him ; undoubtedly such Bloody Sacrifices cannot be pleasing or acceptable to him, for they are repugnant to his Nature, and contradictory to the Justice and Equity of his Holy Law.

It is my greatest Grief at this Time I did not walk according to the Purity of my Religion, and the Holiness of God, who hath called us to the Knowledge of his Truth. Therefore let me entreat you to pray unto God with me, and for me, that he would be pleased to pardon my many and great Sins ; that he would purge my Soul with the Blood of his Son from the Guilt and Pollution of all my Sins ; that I may be presented unto my Heavenly Father without Spot or Wrinkle, Holy without Blemish ; that he would receive me through the Merits of my Saviour into Everlasting Peace, and into the Glorious Estate of his Chosen Saints in Heaven. O Lord into thy Hands I commend my Soul ; Lord Jesu receive my Spirit ; O Merciful Father forgive my Enemies, and lay not this Sin to their Charge. Amen.

In Manner of the Execution of the Reverend Doctor John Henry, D. D. on the Scaffold on Tower-Hill, on Tuesday, the 8th of June, 1648, with his Speech before his Death.

Being come upon the Scaffold (together with Dr. Wild, Dr. Warmstry, and Mr. Barnwick) he fell upon his Knees, and prayed privately for the space of a quarter of an Hour, after that he prayed audibly for a good space.

After which Prayer he Addressed himself to the People in a Speech which continued above the space of an Hour, the substance of which Speech was as followeth. F 2 E

The Speeches and Sufferings of

I am now become a publick Cuckoo to Men
 Angels and (I hope) God, who in compassion
 beholding me with much Pity, and great
 Compassion; and the more, because I am now come to
 that End that his own Son came into the World
 to bear Witness to the Truth, he himself such. For
 this End was I born, for this Cause came I into the World,
 that I should bear Witness to the Truth: I was brought
 into the World (the Christian World) for to bear
 Witness to the Truth of the Gospel, as a common Chris-
 tian; I was brought into the World (the Church) as
 a Minister of his Blessed Word and Sacraments, [Bless-
 ed be his Name for that great Honour and Dignity;]
 and I came into the World to die more immediately for
 the Testimony of JESUS, which God hath now cal-
 led me to. I came into this World (this Comon-
 wealth) to be a Member thereof, to bear Witness to
 the Truth of Customs, the Laws, the Liberties, and
 Priviledges thereof, so I am a Member of the Com-
 monwealth: And methinks it seems to me a straige
 Thing, that in as much as we all plead for Liberty, and
 Priviledges, and I pleading for the Priviledges, the
 Laws, the Statutes, and the Customs of this Land, yet
 I should die by those that should stand for the Law,
 the Statutes and Priviledges of the Land: And I am
 here behold by those that stand for their Liberties, and
 I hope I am pitied, because I here give up my self wil-
 lingly and freely to be a State-Martyr for the Publick
 Good; and I had rather Die many Deaths my self than
 betray my Fellow-freemen to so many Inconveniences
 that they might be like to suffer, by being subject to the
 Wills of them that willed me to this Death.

And it is worthy Remembrance, that Mr. Sollicitor
 having Impeached me of Treason to the Commissioners
 of the Court against his Highness, I did often (when
 brought before those Commissioners) plead for the Li-
 berties of the People of England: Though I had no
 Knowledge of the Law, yet I had instruction from thos
 that were learned in the Law, and had several Law-Ca-
 ses and Presidents put into my Hand, though not by
 them, and urged several Law-Cases, and made my Ap-
 peal. First, for the Judicature that I was to be tried
 by,

whether it were according to Law? Whether it were according to the said Act? And whether it were according to the Words of the said Act? I did Appeal to have the said Act urged by learned Lawyers on both sides, and then to be resolved by his Highness's Council, which was denied me: [This by the way, I middling the Argument, made a Second Appeal, that those Judges if they would give tingly their several Judgments, that it was a Just and Lawful Court of Judicature, I would answer to my Charge. I did make another Appeal to those that were his Highness's Council, and pleaded against me, that if they would deliver it to me under their Hands to be according to Law, I would then go on to plead and answer to the Charge. What was then said further, my Spirits being faint, I shall not say much, but only this, I was taken in Three Defaults upon Formality of the Court. It seems it is a Custom in all Courts, (which I did not know before,) that if they answer not the Third time speaking by the Clerk, that then they are guilty of Three Defaults, and proceeded against as Mute: [I had no such Knowledge of the Law.] So they found me guilty of those Defaults, and when I would have pleaded, and resolved to begin to plead, I was taken from the Bar. I did the next Day make my Petition to the Court in the Painted-Chamber, Two Petitions were presented the same in Effect: the former the Title was Mistaken: Yet because the Title was Mistaken, and no Answer given, therefore it was that another Petition was drawn up to the same Effect, with a new Title given, (as I remember,) presented by the Serjeant at Arms, and one writ it over in such haste, lest they should be drawn out of the Painted-Chamber into the Court, that I had not time to read it over, only I subscribed by Name, and there was in the Front of the Petition a Word left out, but what the Word was I know not: and this was taken so ill as it I had put an Affront and Contempt upon the Court; and it was thought they would have heard me plead, and then because of that Mistake they sent word I should have my Answer when I came into the Court; and my Answer was the Sentence of Condemnation. And therefore I pray with all my Soul

Soul that God would forgive all those things
the Charge to be drawn against me, to me
Things against me: But with all my heart
would forgive all those that upon so slender a Foundation
Grounds adjudg'd me to Die, taking Advantage of such
simple Ignorance as I was in: And I had at the first
beginning of my pleading engaged their Honour, no
Advantage should be taken against me to my Prejudice,
In as much as I understood nothing of the Law. And
having heard that a Man in the Nicety of the Law
might be lost in the Scenery thereof, merely for speak-
ing a Word out of simple Ignorance, I made it my
Prayer to them that no Advantage might be taken a-
gainst me to the Prejudice of my Person: And there
was to me a seeming Consent, for the President told
me there should be no Advantage taken against me:
And upon these Considerations I am afraid there was too
great Uncharitableness: But I pray God forgive them
from the very bottom of my Soul: and I desire that
even those that shed my Blood may have the Bowels
of the God of Mercy shed for them.

And now having given you the Occasion of my com-
ing hither, it is fit I should give you somewhat as con-
cerning my self, as I am a Christian, and as I am a
Clergyman. First, as I am a Christian, I thank God I
was Baptized to the Holy Church, so I was Baptized
to be a Member of the Holy Catholick Church, that
is, the Church of England, which I dare say for Purity
of Doctrine, and Orderly Discipline, till a sad Refor-
mation had spoiled the Face of the Church, and made
it a Query, whether it were a Church or no? I say, it
was more purely Divine and Apollitical than any o-
ther Doctrine or Church in the Christian World.
whether National, or Clasical, or Congregational: And
I must tell you, that as I am a Member of this Church,
so I am a Member of the Holy Catholick Church, and
shall give a most just Confession of my Faith, both Ne-
gatively and Affirmatively. Negatively I am so, a
Member of the Holy Catholick Church, that I abhor all
Sects, Schisms, Sedition and Tyranny in Religion.
Affirmatively so, that as I hold Communion with, so I

Love and Honour all Christians in the World that
call the same Lord JESUS in Sincerity, and Call on
his Name, agreeing with those Truths that are abso-
lutely necessary, and clearly demonstrated in the Word
of God, both in the Old and New Testament, though
in Charity differing from some others that are not ne-
cessary. And I, as I am thus a Christian, I hope for
Salvation through the Merits of Christ Jesus; his Blood
I rely on, his Merits I trust to the Salvation of my own
Soul: Though to this Faith Good Works are Necessary,
not Meritorious in us, but only made Meritorious by
Christ his Death; by his All-sufficiency, by his Satisfa-
ction, and his Righteousness, they become Meritorious,
but in us they are no other than as defiled Rags. And
truly, as I am a Member of the Church, so I told you
I was a Member of this Community, and so pleaded for
the Liberties and Privileges therof. I must now an-
swer some things I am aspersed withal in the World.

They talk of something of a Plot, and a Treasonable
Design, and that I had a great Interest in the Knowledge
and Practice thereof; and that, for the saving my Life,
I would have discovered and betrayed I cannot tell
what. I hope my Conversation hath not been such
here in this City, where I have ~~been~~ a long time very
well known, as to make one imagine I should inter-
meddle in such an Action, and go so contrary to the
Practice of my Profession: And I hope there are none
so uncharitable towards me as to believe I had a Know-
ledge of that Delight.

Here I must come to Particulars, for a Plot of ha-
ving Design upon the City of *London*, for the Firing
of it. I so much Tremble at the Thought of the Thing
that should have been done, as they say, for the carry-
ing on of such a Design, (if my Heart deceive me not,) had I known it. I so much abhor the Thing, I should
have been the First Discoverer of it: Nor ever had I
Correspondency or Meetings with such Persons as
would have carried on such a Design. It is said
likewile I entertained the Earl, the Marquis of *Or-
mond*: To my remembrance I never saw the Face of
that Honourable Person in my Life. It is said one
Lord's

Lord's-day I did great things; and
 Lord's-day I was at the King's
 King's Hand, and brought him
 and Instructions from me
 Three Years last past together. That's not peculiar
 from this City of *London*, and I think it is fitter
 to either of those Places than Three-
 is said that I kept Correspondency with one
Bishop. They are Persons I have heard of their Names
 but never saw their Faces; and to my knowledge I do not
 know they know me: Nor do I know them at all, but only
 as I have heard of their Names. And whosoever else
 hath suggested such Things against me I know not.

His Highness was pleased to tell me I was like a
 flaming Torch in the midst of a Sheaf of Corn; He
 meaning, I being a publick Preacher, was able to set the
 City on Fire by Sedition and Combustions, and promo-
 ting Designs. Here truly I do say, and have it from men
 of those who are Judges of the High-Court, that upon
 Examinations of the Bishops, they have not found that
 Meddler at all in these Affairs. And truly I must needs
 say therefore that it was a very uncharitable Act in them
 (whosoever they were) that brought such Accusation
 against me, and excited his Highness against me. I will not
 say it was Malice, it might be Zeal, but it was rash Zeal
 which caused me to be Sentenced to this Place;

God of Mercy Pardon and Forgive them all. As
 truly as I am a Member of the Church, and as a Mem-
 ber of the Community, on whose behalf I have been
 speaking, I cannot but do as our Saviour himself did
 for his Disciples when he was to be taken from them.
 he Blessed them, and Ascended up to Heaven. My Trust
 is in the Mercy of the most High I shall not mis-
 try; and however my Days are shortened by this un-
 expected Doom, and shall be brought untimely to
 Grave, I cannot go without my Prayer for a Blessing
 upon all the People of this Land, and cannot but
 bless them all in the Name of God, and beseech God to Ble-
 ss them in all their Ways, and his Blessing be upon them.

Thus to Accompany the rest of Loyal Martyrs D.

this Pious and Reverend Divine, who expir'd like a Lamb.

F I N I S H.

